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# DIALOGUE

CONTAINING

Questions and Answers,

TENDING TO AWAKEN THE SECURE,

AND DIRECT THE SEEKING SOUL,

In order to a sound Conversion.

From the late Rev. Mr. MOODY'S Book,

Intituled, *Judas's Fall improved.*

Together with the PREFACE to that Book, addressed to


Children and Young People.

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Certain **QUESTIONS** and **ANSWERS**, tending  
to awaken the Secure, and fix good Reso-  
lutions in the convinced **SINNER** : As  
also to direct the seeking soul, in order to  
a **SOUND CONVERSION**.

**Q** *W* *Hisber are you going, christless Sinner ?*  
*A.* I am going to hell.

**Q** *How long will it be ere you get thither ?*  
*A.* At longest it will be but a few years. It  
may be this year, it may be next, it may be some  
months first, and it may not be a week, it may be  
to morrow, it may be to night, it may be in an  
hour, yea it may be before you can ask me ano-  
ther question.

**Q** *What kind of a place is hell, to which you are  
thus hastening ?*

*A.* Its a prison for confinement, its a dungeon  
for darkness, and a lake of fire and brimstone for  
torment.

**Q** *What company do you expect in that close  
prison, dark dungeon, and fiery lake ?*

*A.* Company enough, such as it is ; a'most all  
the old world, (which are called the world of the  
ungodly,) and all Israel, saving a remnant ; yea  
by far the greatest part of professed christians,  
ev'n thousands of church-members ; and many  
false prophets and apostles, emperors and kings,  
magistrates



magistrates and ministers. In short, all but a few of ev'ry place and nation, age and generation of men; and millions of devils.

*Q Will much company be any comfort in hell?*

*A* I supposed not; else the rich man would rather have wished for the company of his five brethern, than to have beg'd that they might be warn'd to escape that place of torment.

*Q Why then will you go to hell for company?*

*A* I don't go for company, but for the love of sinful pleasures and delights, worldly profits and honours.

*Q 7. How long are you to stay in that place and company, before you return?*

*A* I shall never return; but dwell there thro' the long and endless ages of eternity.

*Q 8 But how will you be able to endure so hot a fire for ever and ever; seeing now you have not patience to endure the top of your finger in the flame of a candle, for the space of a minute or two; much less to hold an arm or leg in a flaming oven, for the space of half an hour; Will God give you more patience then?*

*A* I shall have no patience to bear the intolerable pains of hell; but almighty power will keep me from consuming; and I shall be chained fast, and so must be forc'd to bear it, while I keep cursing G O D, and blaspheming CHRIST; gnawing my tongue for pain, and gnashing my teeth for rage and madness; yea, roaring howling and shrieking for horrible anguish, and eternal despair yet bear it I must, tho' bear it I can't.

*Q And*



*Q And do you think it will be your wisdom to undo your self, body and soul eternally, for love of pleasures, profits and honours of the world : so small and momentary ?*

*A. I don't love to ponder on such things ; but when they are forc'd upon me by conviction, then I forbear my sin a little while, and think to grow better all so fast, but company and care, and business, and temptations that are in the world through lust wear it off again ; and it having been ever thus with me from time to time, in all likelihood it will always be so : And I satisfy my self with this, that I must bear it as well as I can ; and I shall do as well as others.*

*Q 10 But don't you think you shall wish when you come to hell, that you had foregone sinful pleasures, & to have had pleasures at God's right hand forever ?*

*A. Yes ; I shall wish I had been clothed in rags, and led on roots ; or liv'd a slave and died a beggar ; and then to have been carried by angels into Abraham's bosom ; rather than thus to fare sumptuously, live at ease, and have my will for an inch of time ; and after that to be a fire-brand of hell for ever.*

*Q 11. And why will you not do now as you know you shall wish you had done when Repentance will be too late ?*

*A. Because I am a blind, distracted fool, I think.*

*Q 12. Folly and madness indeed ! But is there no recovering your sight : Did not the mad prodigal come to himself ; And has not Christ eye salve : Are not*

*not the scriptures able to make you wise unto Salvation, thro' faith in Christ?*

*A.* The flesh, the world and the devil, have got such fast hold of my soul, that I can't be heartily willing to leave my sins.

*Q.* 13. *Nor desirous to be made willing?*

*A.* Desire of grace is grace; I have no sanctifying grace.

*Q.* 14. *But you seem to see a necessity of perishing without conversion; that you must turn or burn! Is it not so?*

*A.* It is not in my power to turn: I can't convert my self.

*Q.* 15. *Can you do nothing towards your conversion: Can't you use the means of grace before you have grace, and at least, abstain from the external acts of sin: Yea, can you not use more means, and more constantly use them; take more pains in the use of those means, and pray more frequently and earnestly for a blessing on all means, and success in the diligent use of them? Why do you complain for want of more power, when you don't use what you have? Is it not plain you would not convert yourself if you could, seeing you will not be persuaded to do what you can towards your conversion?*

*A.* I have a three-fold discouragement lying upon me, which keeps me back from the diligent use of means.

1. Sometimes I think how few are elected, and how unlikely it is that I should be of that small number, and this disheartens me in striving to enter in at the strait gate.

2. Then

2. Then I am discouraged again, when I think how long I have sat under the preaching of the gospel, and how often the Spirit of God has been striving with me, and how I have been sometimes earnestly crying to the Lord for mercy, and yet I am unconverted, and further off than ever: I grow worse and worse.

3. And then again, sometimes, yea very often it will be running in my mind, how far one may go and yet miss of Christ and heaven: I think with myself, I had as good not strive at all, as take a great deal of pains, and yet, after all, to fall short of conversion and salvation.

*Q. I would ask you one single question, to answer your three-fold discouragement: What do you think of that six-fold promise made by Him that cannot lie, on purpose for the encouragement of such as you are. Mat. vii. 7 8. Ask and it shall be given you: Seek and ye shall find: Knock and it shall be open'd to you. — For every one that asketh, receiveth: And he that seeketh, findeth: To him that knocks, it shall be open'd. What could the Lord say more?*

*A. I see more in these two verses now, as you present them before me, than ever I could see before of encouragement, in all the four evangelists: Yea, both testaments have not yielded me that encouragement I now find in this one scripture, as you bring it in.*

*Q. Well, and what will you do now?*

*A. Do? why, I will ask, and seek, and knock, because his command does both warrant and oblige me so to do, though he had made no promise to assure me of success.*

*Q. Who*



*Q Who is it that has formed this noble resolution in you?*

*A. God Almighty, God only wise, the God of all grace, by no less than a creating power; for I was quite disanimatèd from so much as looking up to heaven: This only I expected of the Lord's hand, that I should lye down in sorrow.*

*Q What is it that sovereign grace cannot do! how shall I believe for joy! But will you not be beaten back again by new discouragements, in case you should not obtain presently?*

*A. I am nothing, I have nothing, can do nothing, therefore dare not promise any thing, in my own strength: all my sufficiency is of God, who is able to do exceeding abundantly above what I am able to ask or think: and he has already worked in me to will, I trust that he will also work in me to do, of his own good pleasure; if not, he is just: he owes me nothing, except the wages of sin, which is death; but the gift of God is eternal life, thro' Jesus Christ our Lord.*

*Q But again, what amends can you make for all the affronts and wrongs you have offered the high and holy God?*

*A. I am so far from imagining that I can ever atone for the least offence I have committed against the Infinite Majesty in time past, that I know I shall, for the future, come very far short of discharging my duty, yea, I shall run further and further still in his debt, both by new sins that I shall commit, sins of infirmity at least, and even by the duties that his grace shall enable me to perform,*

perform, I shall still be the more indebted for that grace. So that the more I do, the more I shall owe.

*Q. Seeing baliness, justice and truth do require satisfaction for sins past, as well as obedience for the time to come, how shall this demand be answered?*

*A.* Christ Jesus, my surety shall answer for me: He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. In whom we have redemption, thro' his blood, the forgiveness of sins, according to the riches of his grace; which, where sin abounded, has much more abounded. For while we were yet sinners, Christ died for us, in due time he died for the ungodly: and he that believeth in him that justifyeth the ungodly, his faith is counted for righteousness. (The free gift being of many offences unto justification. Therefore, being justified by faith, we have peace with God, thro' our Lord Jesus Christ; who has made peace by the blood of his cross, that by him (and his sacrifice) the father might reconcile us to himself, and justify us freely by his grace, thro' the redemption that is in Christ Jesus. Thus was the Messiah cut off, but not for himself: No, for he was holy, harmless, undefiled, and separate from sinners; yet it pleased the Father to bruise him, and put him to grief, when he made his soul an offering for sin. Yea, he not only died for our offences, but rose again for our justification. Who then

then shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? (If the iniquity of Jacob be sought for, where shall it be found?) It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us: So that if any man sin (against the habitual bent, and actual purpose of his new nature) we have an advocate with the Father, Iesus Christ the righteous; and he is the propitiation for our sins. And if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life: for he is able to save to the uttermost all that come unto God by him, seeing he ever lives to make intercession for them: and because he thus lives, we shall live also.

Now being self-condemned, and even confounded in the sight and sense of my many sins, and mighty transgressions, and not being able to pay one single mite of the ten thousand talents I owe—for I am wretched, and miserable, and poor, and blind, and naked; yea, all my righteousness is as filthy rags: Yet being allowed, intreated, commanded to believe in Christ, who is not only the author of eternal salvation to them that obey him, but the author and finisher of my faith: Exalted by God's right hand, to be a prince and a saviour, to give both repentance and forgiveness of sins: Heavy laden with the burden of sin, and wearied out with labour and toil, in the way of the old covenant, to make amends for my misdeeds, and in hope to earn something for my poor starving  
soul



soul to live upon: I say, being thus wearied out, and sinking under the burden of guilt, mov'd also by the fear of wrath, I fly for refuge to the hope set before me, and come kneeling to Jesus with sorrow of heart, weeping eyes and blushing cheeks, that he would please to take the burden off my back, and put gladness into my heart, and lift up the light of his countenance on my benighted soul. And why should I doubt of a welcome to him, who was not to quench the smoking flax, nor break the bruised reed; whose name was called Jesus, because he was to save his people from their sins, and who himself has solemnly professed concerning any one that comes to him, that he will in no wise cast him out. You ask me how the first covenant shall be fulfilled, that demands satisfaction for past sins, and then perfect obedience for the future? And does it not plainly appear, that the righteousness of the law is fulfilled in such as believe? Christ is the end of the law for righteousness, yea, the Lord our righteousness, as he fulfilled all righteousness for us. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He was made a curse for us, to redeem us from the curse of the law: Thus did he finish transgression, make an end of sin, and bring in everlasting righteousness. And now methinks I see (the just having suffered for the unjust) how God can be just, and the justifier of him that believes in Jesus; yea, I can't see how God, whom I have so highly provoked, and extremely wronged, can refuse a sacrifice of his own providing, as well as appointing. To ven-  
ture

ture on the super-abundant grace of God, and all-sufficient merits of Christ, I am resolved, by the assistance of the Almighty Spirit; and if I perish, I'll perish at my Saviour's feet. Yea, I am willing to pine away in my iniquities, till I die in my sins, and perish forever, if the 1 John 1. 7 & 9. be not true. — *The blood of Jesus Christ, the Son of God cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.* There is therefore now no condemnation to them that are in Christ Jesus.

*Q What, will you then trust to Christ for all, and do nothing yourself?*

*A.* Do and live was the tenor of the first covenant; Believe and live, is the language of the second. This is the work of God, that we believe in him whom he hath sent: And to him that worketh not, (i. e. as an old covenant hireling) but believeth in him that justifieth the ungodly, (at the same time (but not first) sanctifying him also) his faith is counted for righteousness. Nevertheless, this is a faithful saying, and constantly to be affirmed, that they which have believed in God, might be careful to maintain good works. For faith without works is dead; a living faith works by love to him that died for us, that he might purchase to himself a peculiar people, zealous of good works. But I must fetch all my strength from Christ, to perform these good works, and look for acceptance of my services as well as person, only in the beloved; saying, when all's done, I am an unprofitable servant.

*Q. But*

*Q But what if you should deceive yourself, and miss of Christ and heaven after all?*

*A* If I do, 'twill be my own fault; I must justify God, and blame myself: For not only are the terms of the gospel and conditions of salvation reasonable, but the revelation also, and proposal of them in the scriptures is very plain. And, if my mind be dark, and my heart deceitful, 'tis my own heart and mind that is so: And who made it so? God, I am sure made man upright; truly it was I then, when I was in the loins of my first parents, that corrupted myself. As for the blessed God, he has cleared himself by his oath, from being accessary to the sinner's death. Nor can he that died to save souls, be chargeable with their damnation. He that invited sinners so affectionably, to come to him for life, and complain'd of their refusal, with an heart full of grief, and eyes full of tears, and was so willing to die that they might live; how can he be guilty of their death? And as impossible it is, that the holy and good Spirit of grace and truth should be the blameable cause of our miscarrying and ruin, if we perish; for he it is that so argues, pleads and strives with us, to get us out of bad company, to keep us back from sin, and bring us over to Christ; and tho' we resist him, yet he still continues moving upon our hearts; yea, tho' we vex and grieve him away by our opposing and contradicting him, and rushing into sin, yet he will return again, and warn us of our danger, seeking to allure us into wisdom's pleasant ways: Thus the Father, Son, and Holy Ghost, is quit of the blood of our souls—If we die



tis by our own hands, and we are self-murderers, and worse than devils to ourselves; for all the devils in hell cannot force us to commit one sin: they may tempt us, so they did Christ; but if we resist him, he will fly from us — We have armour of proof provided for us; if we use it not the fault is our own, and so it is if we are overcome by the solicitations of men, their flattering smiles or frowning threats, these can no more force us to sin, than to drink poison, known to be deadly, or to leap from the top of a house, or into the bottom of the sea.

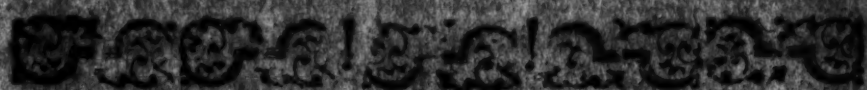
*Q. No sinner shall die eternally, that is bro's thus to justify God, and judge and condemn himself: But is it from the bottom of your heart, that you have so humbly expressed your going out of yourself to the Lord Jesus Christ?*

*A. My heart is deceitful above all things, and desperately wicked, who can know it? I am sure I dare not trust it. Yet would I humbly hope, that tis my sincere purpose, by divine assistance, to beg of, and plead with the Father of mercies and God of all grace, while I have a day to live, that for Christ's sake, the mediator, satisfaction and intercession, he will please to lend his good spirit into my heart, by his irresistible operations, to convince of sin and misery, of righteousness and judgment; to enlighten my dark mind in the knowledge of Christ, as the only and all-sufficient prophet, priest and king of my soul; and renewing my stubborn will to persuade and enable me to embrace my once crucified, and now exalted prince and saviour, not only to be my deliverer from*

from my past sins, and the wrath to come, but also to be my soul-satisfying portion, and complete happiness forever : Yea, to crucify my flesh, with the affections and lusts, that sin may not reign, as well as to pardon them, that my soul may not die. It is my desire that I may be sanctified throughout in spirit, soul and body, and so made meet for the inheritance, as well as bro't into the possession of it. I would work out my salvation with fear and trembling, using all means for my growth in grace : watching and praying continually, that I enter not into temptation.

Now, sovereign grace can do all this for me, and much more : For God is able to make all grace abound towards me, that always having all-sufficiency in all things, I may abound to every good work, (2 Cor. 9. 8.) And sovereign grace shall have the eternal praise of all, (Eph 3. 20. 21.) Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us : unto him be glory in the church, by Christ Jesus, throughout all ages, world without end.

A M E N.



The Author's *ADDRESS*  
*To Children and Youth.*

**T**HAT which first lead to the publishing of my meditations on the foregoing theme, was the kind welcome with which a number of young people entertained the Dialogue. Sundry of them asked to see and read what they had newly heard.

But inasmuch as neither the body of the Discourse, nor the last part of the Dialogue is suited to the capacity of children, I would here write to *little children*, unconverted ones especially: Beginning with the word of the Lord that came to Ezekiel, chap. xxxiii. 11. (with some variation) *Turn ye, turn ye from your evil ways; for why will ye die, O children of New-England? Poor hearts, you are going to hell indeed: But will it not be a dreadful thing to go to hell from New-England; from this land of light to that dungeon of eternal darkness? How often have your religious parents told you (what you will also find in the foregoing pages) that hell is a dreadful place! O let me*



me beg of you, *dear children*, that you would not go to hell, seeing you may go to heaven. Now while you have your choice chuse heaven; for our blessed Saviour tells you in that dialogue, Luke xxi. That such as would come from hell to heaven cannot pass the great gulf that is fixed between them. From earth to heaven there is a way; but from hell to heaven there is no way. If you ask me, *Which is the way to heaven?* I must tell you, that CHRIST is the way; You must get into Christ; make sure of an interest in Jesus Christ; Lament and mourn after the Lord Jesus Christ; be sorry at your heart for all your sins against the Lord, against your parents, one against another, and against your own souls, by which you have pierced Christ, and for which therefore you must weep bitterly: Crying to God every morning and every evening, for pardoning mercy in the blood of Christ: And when you are sitting or walking alone in the day time, be (at least in your heart) praying for converting grace. Learn to fear GOD, by learning and understanding and loving your catechism. Be afraid of nothing so much as SIN: It is worse to commit Sin than to take fire coals into your lap or bosom; worse than to lie down in the mire, eat carrion, or to drink poison. Sin will more defile you and hurt you than any of these; and it is more hateful to God, and all good children, than the most loathsome thing that you can think of, is to you. Be very careful to keep holy the sabbath day; and be sure the evening before and

and after the sabbath, that you, let your parents teach you your catechism. You don't know how dearly Christ loves *little ones*, who love to pray, and read, and learn their books; especially such as love their catechism. Obey *your parents in all things*, for this also is well pleasing to the Lord; and had you not rather (I am sure you had better) do that which pleaseth the Lord and your godly parents, and your ministers, and all good people, than that which pleaseth none but the devil, and his wicked children, and your own wicked hearts. If you thus hate sin and love duty; obey and serve and please GOD; CHRIST will do any thing for you that you can desire of him. *If ye abide in me (says Christ) and my word abide in you, ye shall ask what ye will, and it shall be done unto you.* Never did any make such a gracious and large offer, before and besides Christ. My *little children*, what fruit have you had of sin? What can the world give to you? What can the God of this world do for you, that you should hearken to them? The one will but deceive you, and the other torment you forever, if you hearken to the flesh, the world, and the devil. It may be you intend to grow good when you are grown up; but it will be much harder then to leave your sins, than it is now. If children would but take notice of their brothers and sisters that are grown up, how they carry it (tho' they see but little of their wickedness abroad,

and

and in secret) would they not be afraid to trust their own hearts, which now make such fair promises of repenting and reforming hereafter. They thought when they were little, as you now do; but the world is too hard for them, and Satan has new temptations for them, and the same over again with more strength. Now he tells them it will be time enough when they are settled in the world; and then he will tell them, they may venture to spend a little more of their youthful time in sin; and if he can get them along to middle age, and elder years, (such as are not cut off and cast into hell before) then he thinks he is sure of them. So that, *my dear child*, I must be importunate with thee to begin thy repentance and seeking after Christ this very day (*which is the accepted time, and day of salvation*); to-morrow may be too late, or to-morrow thou mayst have less mind to the work. Be sure some of you, if you will not be good children, will never be good; for thousands die in their childhood. It may be thou shalt have only the morning to prepare for ETERNITY! and if thou neglect that, thou lovest all! —

*As for me, God forbid that I should sin against the Lord, in ceasing to pray for you. And when you are converted, pray also for me, your souls friend,*

*York, Decemb.*

*30th, 1713.*

*Samuel Moody.*

F I N I S.



